

A D V I C E
TO THE
F A I R - S E X .
A

P O E M

Translated from the Greek of

NAUMACHIUS.

— — — *hoc est Mediocribus illis*
Ex vitiis Vnum. H O R .



LONDON: Printed, in the Year, 1736.

THE O

Y H E R A I A F

Advertisement,

THE learned Reader will find the following POEM, for the most part a close Translation; some few Liberties have been taken, but they were necessary to make it more agreeable to an *English* Ear. In things of this Kind it is allowable to vary the Diction a little, provided, that thereby the Sentiments of the Original be preserved, in a more lively, and easy manner.





A D V I C E
T O T H E
F A I R - S E X, &c.

LADIES attend; from ancient GREECE receive
The Precepts, Moderns are too lewd to give.

Who wrote these Verses, shew'd a Father's Care,
At once admir'd, and disciplin'd the Fair;

In Times, before kept Mistresses began,
When Wives cou'd win the Savage-creature Man:

When Maiden-Ladies not too wanton grown
Could praise Virginity, and LIE alone.

Oh! had he been in these DEGEN'RATE DAYS —
But hear my Author, and Approve his Lays.



APPY the Maid, whose Body pure and
(chafte

Is still by Thoughts of innocence possesst :
Who keepsh her Virgin Liberty ; nor knows
A Mother's Burthen, nor a Mother's Woes.

No brooding Cares her easy Days perplex ;

She sits above the Frailties of her Sex :

By Fancy wafted here or there may feel,

The Good in ev'ry state without the Ill,

Tho' single, be in Conversation join'd ;

Where Thought meets Thought, the Wedlock of the

(mind !

OR wou'd my Fair, from Cares and Busines free,

Like greedy Merchants dare the troubled Sea :

And turn that sad Adventurer-- a Wife ;

I'll be her Pilot down the Tide of Life.

LET

Καλέν μήν, δέμας ἀγνὸν ἔχειν, ἀδημῆτά τε μίμνειν
Παρθενικῶ, καλαργοῖσι τ' αἵ μελεδημασι χαίρειν,
Μήτε βαρύλληπτων λαγόνων τετελέ φόρτον ἀγασταν
Μήτε πόνον τερμένσαν ἀγάσονον Ἐιλειθύιης.
Ἄλλ' οὐδὲ βασίλειαν ἀφαυρῶν ἀπλυτεράων,
Ψυχῆς ὅμιλα φαεινὸν ὑπὲρ βιότοιο χένσαν,
Ἐνδα γάρδι κεδνοὶ καὶ ἀληθέες, ἐνδα μητῆσα
Θεοπεσίοις ἐπέεσσι γούρματα φάεια τίκτει.
Ἐι δέ σε καὶ ξυνοῖο πόθῳ βιότοιο μιχάνει,
Καὶ τότο τερδατεῖς ἐρέω, πᾶς χρή σε περῆσαι
Τὸν πλᾶν, ὡς φασιν, τὸν δάμτερον ἔυφερην δύμω.

LET Reason guide you be not over-nice,
 But rest contented with a Parent's Choice.
 Blest is the Maid, who weds a Man of Sense :
 Who takes a Fool must bear his Insolence.
 To a wise Husband ev'ry Thought submit,
 Nor trust a *Female Forwardness* of Wit.
 If Cares oppress him, gentle Words may find
 A fond Acceptance, and relieve his Mind :
 Your friendly Charms may mitigate his Woe,
 And prove the sweetest Comfort Man can know,
 Affairs abroad he best will understand ;
 Home is the Province for a Wife's Command.*

In

"Εσω σοὶ πόσις οὐτός, οὐ ἀν κρίνωσι τοκῆνες
 Καὶ μὴ ἔη πνυτός, σὺ μακρότατή εἰ δέ κεν ἄλλως
 Ἀνέρα μοιρόσαιο, φέρειν καὶ τύτον ἀνάγκη.
 Αλλ' οὐ μὲν τις σοὶ πεπνυμένός οὐ, τι κεν εἴπη,
 Πείθεο, μιδ' ἔσω βίος ἀνδιχα. γίνεο δ' αὐτῷ
 Μειλιχίην, καὶ μᾶλλον ὅπα τι εἴ καὶ δός οὐδένη.
 Ανδεὶ γένδις ἀχαλόσωντι παραιφασίς οὐδιν ἀκούτις.
 Λεῖπε δέ οἱ τὰ δύρηφι, τὰ καὶ διωδαται πονέεις.
 Σοὶ δ' ὀικωφελοὶ μελέτω, μέγασθν τε φυλάσσειν.

* The Greek expresseth yet something more than this. For it was then as fashionable to be much at home, busied in the Affairs of the Family ; as it is now to be continually skipping about from Place to place, upon short visits : Tho' by the way, it is as great Instance of the Love, Ladies have for Fashions ; that they cou'd comply with a Custom so disagreeable to a Volatile impatient Nature. The Husbands found their Account in it ; they perciuaded their Wives that it was a piece of Modesty : and in compliment to them painted, over their Doors, V E N U S sitting upon a Snail, an emblem of the *Inseparability*, between the House and the Mistress of the House. The *Greeks* and *Romans* set themselves to invent Names for married Women, which in *English* wou'd sound something like *House-keeper*. N A Y ! to gad abroad was so odious in some Places, that a *Goer-forth*, the *Daughter of a Goer-forth*, signified in the Language of the *Chaldees*, the same as a W—— the Daughter of a W——

*In things of weight if he reveal his Mind,
 Be sure to take the Condescension kind ;
 With due Attention wait till all is said,
 If ought you answer, be that Answer weigh'd.
 Seek not to alter Schemes, you cannot mend,
 Nor Promise ought to fail him in the End.

S H E, who wou'd shew her Prudence and her Truth,
 Desires, but one the Husband of her Youth :
 No Man of Taste, or Elegance will wed
 The widow'd Partner of another's Bed.
 If Fate confine you to an Head-strong Fool ;
 The way to mend him is to let him rule :
 Bear with the Evil, which you can't redress ;
 And by your Silence make his Follies less.
 To Friend, or Parent, never once impart
 The Overflowings of a Wife's sad Heart.

To

* "Μηδέ μν ἔξερένε τὰ μὴ θέμις θέτι γωνίας
 Ιδμύναι· εἰ δ' αὐτὸς σ' ἐνέλει συμφερόμενα θέσθαι,
 Σωθεο μὴ τάχα μιθῷ αμείβεο δ' οὐτὲ σω αὐτῷ
 Φελζομήν, καὶ μηδὲν οὐτι γέο, μηδὲ καλοῦε
 Σῇ ρέζεν ίόππι· τὸ γα τέλος θέτιν ἀφανεύτι.
 Κερύδιο πιντῆ πόσις ἄρπιο· γέδο τ' ὀκείνια
 Δούπριο ἀθρίσει λεγέων δημογυμνωθεῖσαν.
 Πεφτα μὴν ἀφράνοντο· ανάγεο, καὶ γα ἀνάγκη.
 Πολλάκι πα καὶ νέστι ανάγεο, μηδομήνη περ
 "Ιχεο δ' οὐ σέρνοις τὰ σὰ κιδθεα, μηδ' αὔροδε
 Πάση οὐσα τερήσσει, μηδ' ἔντεπε πάντα τοιεῦσι.

†To tell his Madness will increase the Storm;
 'Tis Love must sooth, and Secrecy reform:
 From threats and Menaces will Passion rise,
 Smooth are the Words, which make the Foolish wife.

If by ill Company he's led astray
 Retire and give their Noise and Riot way:
 Far from the lawless *Bacchanals* remain,
 'Till Solitude has sober'd him again.
 Then some suspicion when apart suggest,
 And teach your Husband to distrust the rest;
 Employ all Agents (if you wou'd succeed)
 Or hate, or cold indifference to breed.
 Do this; ---- the lewd Association ends,
 One Friendship marr'd him,---but the second mends;
 A Youth perhaps he fell into the first,
 Not out of Choice; ---- for who wou'd chuse the worst?

Mean

† Μέν δ' αφεαδέοντα πινυσσέμμενον αλλά κατ' αισταν·
 Καὶ πινυπόν δεδάπη ἐρεθίζεμεν ανέρα λάβην.
 Πολλάκι δ' ἡπιθυμία ἀνδρεα καὶ αφεντα μῆθων θελέζειν.
 'Ει δ' ὀλοοῖς ἐπάρσιν ἐφεσπόμενοι κακός εἴη,
 Μὴ σὺ μὴ αὐτοῖς καίνε, πάκθεις ἐθεν οὐλήης,
 'Αλλ' ἐπάρτες ὅτρισε μὲν οφίσι νείκεα βάλλειν.
 'Ρηιδίη δ' ὁδὸς οὐδὲ διακεῖται φιλόπτητα
 Λαγυαλέων, ἐπάρσις ἡ φίλον αγαδοῖσι γλυκέα,
 Καὶ πινυπόν. τὸς γὰρ οὐκ ἐκάρ φίλον αφεντα θεῖτο;

Mean while on each Occasion wisely find
 Some proper Blandishment to sooth his Mind.
 Still make your little ones the Joy of Life,
 And be as fond a Mother, as a Wife.
 Those Marks of Tenderness, your Children share,
 Are shewn to him whose Progeny they are :
 And few the Men so blind, or brutish born,
 But know their Friends, and Love for Love return.

THE prudent Woman, who wou'd wish to please,
 Must ne'er forget such useful Rules as these.
 Let no light Laughter Modesty disgrace,
 Nor cloudy Sadness lowr upon the Face.
 In some Amusement let each Day be spent
 Nor worn with Care, nor Idly-indolent.

Yours

Καὶ σὺ μὴ ὡς φίλον ἄνδρα καὶ ἀτρεκέως αἰγαπάζε.
 Γά, ὅτα δὲ ἀμφαδίλω καὶ σὺ πόσις ὅτι καὶ τέκνα
 Ἐκ δυμῶν φιλέντος ἐπειδὴν γε τοῖσθι ἐπύχθη,
 Οὐ στεργεῖν φιλόποτα καὶ ἡδεῖα πιεῖν δαῖναι.
 Παρθενικὴν σὺ δὲ ἄκνε τὰ σε γρῆ πάντα φυλάσσειν.
 Μήπε φιλομμεδίης μεθλα γίγνεσθαι, μήπε κατηφθίη.
 Μήτ' ἐστι πάμπται αἰργός, ἀλλισ δὲ ἔχε καὶ πόνος ἔργων.

Your House and Servants with Discretion use,
 Not too severe in Discipline, nor loose:
 From easy Lenity Contempt may spring,
 Those Subjects honour most, who dread their K I N G.
 Cautious receive a Strangers first advance,
 With modest looks, and distant Complaisance:
 Your Air may change, when others recommend
 The unknown Person as a worthy Friend.

W I T H I N your House no †ancient Lady take,
 'Tis strange to tell the mischiefs that they make ;
 Those Beldams oft have made their Talent known,
 By Beds defil'd, and Families undone:

The

† Μήπι κακὴ διμόεσσι τοῖς ἔσσοις, μήπι μαλ' ἐσθλὴ
 Φαινεο· ῥητέσσι γδ̄ αὐτὶς πε πῆμα φέροντα.
 ΘΑΡΣΕΙ· δειδιότων μαλ' ἐπικεραπίσου ἄνακτες.
 Οδυσσεων φιλοτητας ἀναίνεο, πρίγκεπεν απ' ἄλλων
 Ειδεῖς ἐπύμης μελεδήματα καὶ νόον αὐτῷ.
 Μήπι γραῦνποτε σοῖς κακίᾳ δέξαιο μελαθεσίς.
 ΠΟΛΛΩΝ γρῆς ἐπερσαν εὔκπητα δώματα φάτων.

— — — The Character of the old Women here mentioned, I believe, is scarce to be met with in *England*. They seem to have been such a Sett, as, the *Duennas* in *Spain*: Persons, who under the notion of *Governesses* to young Women, often assist them in all their Intrigues, start at Amour, and take the Direction of it upon themselves. I do not know whether there be any Ladies in *Great-Britain*, who, after a Youth of gay Living, have in their Old Age Leisure enough from their Cards, to imitate this sort of People.

The sense of Pleasures past they still retain;
 And tempt the Young to Act them o'er again.
 Nor e'er so near you as in Friendship place
 That dang'rous thing a rattling Prate-apace.
 These with their many Words much Ill impart,
 Corrupt the Ear, and steal into the Heart.
 What fondness Girls for finery express?
 Oh! 'tis a Torment not to talk of Dress---
 Some the rich load of Golden Trappings wear
 Or in a blaze of Precious Stones appear.
 The wise will chuse a Decency of Dress,
 Not more than suits their Quality nor less:
 Nor be like those, who all the Day would pass
 To please their Pride, and Idolize the Glass
 Curl, and uncurl a Favourite in the Hair
 Or quarrel with a Patch and fix it --- *There!*

Μηδὲ μὴν ἀκερτόμεθον ἐταιρίσσω μακάρια
 ΚΕ ΔΝΑ' παντὶ φεύγεσσι γυναικῶν ἡδεα μῆδοι.
 Μὴ σὺ ποτε χρυσῷ πεζιμάνεο, μήτ' ἐπὶ δειρῆς
 Πορφυρέων νάκισθον ἔχοις, οὐ χλωρον ἰαστοιν,
 Τοῖς ἐπὶ φυσιόστι δαλίφερον. ἀλλὰ σὺ κύσμος,
 Παρθένε, τηῦσιν μὴ δύνεο, μηδὲ καπιττρον
 Χειρὶ διακρίνεσσα τέλια αὐγάζεο μερφώι.
 Μηδὲ ηγίπτις περίαλλα πολυχρέας πλέκε σερέας.

The Greek is literally Thus. *Do not admire your Beauty in the Glass separating (He means the Hair) with your Hand, nor Weave it too curiously in Braids, nor black your Eyes under the Eye-lids.* As these Customs are some of them out of use amongst us, I have made bold with such as are correspondent to them. The Custom of

Let no false Colours on your Cheeks be spread,
 Or faint Cosmeticks soil the Native Red:
 Nature is ever to the Fair a Friend,
 Nor leaves her Workmanship for them to mend.

AH! think unwary Nymph, how much you please
 The fly PHILOSOPHER, by Arts like these:
 Who sees you still at each return of Day
 Strive to reform your Tenement of Clay,
 And laughs to meet the light Fantastick Dame
 In various shapes another, and the same.

Μηρε' μέλαινε πεῖσιν ὑπὸ βλεφάρεισιν ὀπωπάς.
 'Ου γέ διλυπέσαις δέμας ὥπασεν ἡμιτέλεσον
 Μορφίω, ὅφεα καὶ ἄλλα περὶ γέοι πεχνίσαντο.
 Πῶς δράν, καῖσα, διώσιο δαίηγνι φῶπ φαιῆναι,
 Θηντὸν ἐφημερίην κομιδὴ χρόα ποικίλλεσσα;
 'Εξ ἑτέρης ἑτέρης σε καὶ ἄλλας ἄλλοτε λόμασσα,
 Φαινομένω πολλῆσσι μίαν μορφῆσι γωνίησ.

blacking the lower Eye-lids (which answers to that of the *French* Ladies colouring their Cheeks) was very much in use among the Eastern Nations, as hath been observed by Mr. *Hutchinson* in His notes upon *Xenophon*: The same is meant of *Jezebel*, 2 Kings, 9, 30. What our Translators render, *She Painted her Face* is by the *Septuagint* rendered more agreeably to the Original, *She Coloured her Eyes with Black-Lead*.

The word (*διακρίνεσσα*) Separating is, in a Passage of *Plutarch*, cited in the above mention'd Notes, expressly applied to the Hair. (*καὶ Κύμης διακρίσει*) This Custom is in some Measure preserved by the Curls, the Ladies wear upon their Foreheads, which (if I mistake not) are called *Favourites*.

F I N I S.

(11)

Quadrupedalism is the
ability to walk on four legs.
It is not the same as
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